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a word to any one or drinking a drop of water. You will dream of your future bridegroom bringing you water to drink.

Wind a ball of yarn. Throw it out of an up-stairs window, saying: "I draw, who pulls? I draw, who pulls?" It will be thrown back by the man you will marry.

A third charm is known as "setting the dumb table." Go backward in silence to the side-board or cupboard. Moving backward and working with the hands behind you, set the table in silence. Place the chairs. Take your seat. Remain silent and as nearly motionless as possible until midnight. At that hour a coach will seem to drive up, and the phantom of your future husband to alight. If you are to die before marriage, a spectral coffin will be laid on your plate. A word spoken aloud or a motion not backward will break the spell at any stage.

Fasten a chicken bone over a door, after the familiar fashion of the witch-frightening horseshoe. The Christian name of the first young man who passes under it will have the initial of the Christian name of your future husband.

These come from native American white people, and have been practised by young women within a few years.—*W. H. Babcock, Washington, D. C.*

KISSING OVER A CANDLE.—A correspondent sends an article from a Western newspaper, in which a traveller is represented as relating how, many years ago, in Southwest Missouri, he was the recipient of attentions from a settler's daughter who considered the ceremony mentioned a valid form of marriage. "We-uns can marry ourselves by kissing over a candle." It is queried whether any such custom, in remote settlements, really existed.

LEGEND OF THE ORIGIN OF THE SNAKE ORDER OF THE MOQUIS.—It should be mentioned that the recorder of the Moqui tale printed in this number, Mr. A. M. Stephen, is the same person as the Mr. Alexander Stevens (as the name is incorrectly spelled) mentioned by Capt. John G. Bourke as a member of his party during his visit to the Moqui pueblo of Hualpi, in August, 1881. Captain Bourke gives an imperfect version of this legend in his work, "The Snake Dance of the Moquis of Arizona" (London, 1884, p. 177). In this version the snake children are said to have been ancestors of the gentes which celebrate the dance. Probably there may be variants, and the correct story will not be known until some one succeeds in obtaining an account of the dance and its origin as known to the initiated.

PLANT-LORE.—Miss Mary H. Skeel, of Newburgh, N. Y., will be obliged for any information respecting tales or lore connected with flowers and plants.

ACKNOWLEDGMENTS.—The editors wish to acknowledge with thanks the receipt of a communication containing a version of the carol of "Dives and Lazarus," from Mr. H. Pomeroy Brewster of Rochester (a city honor-

ably distinguished by its interest in folk-lore); an interesting collection of newspaper cuttings from Mr. Stewart Culin of Philadelphia, exhibiting the practices of Voodoo conjurors in the United States; and contributions from Mr. C. L. Pullen of Memphis, Tenn., which have been used in the Folk-Lore Scrap-Book.

FOLK-LORE SCRAP-BOOK.

THE PRAYER OF A NAVAJO SHAMAN. — In the second number of the "American Anthropologist," Dr. Washington Matthews, U. S. Army, gives the prayer of a Navajo shaman, or priest. This prayer is remarkable from the fact of its being in the form of a narrative, not a supplication. It recites a descent in the lower world, made in the spirit, in order to recover part of the spiritual body of the worshipper, which is supposed to have fallen into the power of the "Woman-Chieftain," or witch goddess, whose "Red-floored Lodge" is situated in that nether land, to be approached only by a long way leading through mountain chambers, and guarded by monsters, Red Hawk, Red Coyote, Great Red Serpent, and Red Bear.

We take the liberty of quoting part of the argument of the prayer, as given by Dr. Matthews:—

"To restore to him this lost element, which is now thought to be in the possession of the goddess of witchcraft in the lower world, the principal gods of the Navajo pantheon come to the sufferer's aid. These are Nagaynezgani, or "Slayer of the Alien Gods," and Thobajischeni, or "Kinsman of the Waters." The one approaches him from the mountain which limits the Navajo country on the east, the other from the mountain which bounds it on the west. They meet at the Carrizo Mountains, in the centre of the Navajo country, and proceed thence to the place in the San Juan Mountains where, as their traditions state, the first of the human race came up from the lower world to this. Here the war-gods descend into the lower world, passing through a number of fabled places and by a number of direful sentinels, until they reach the house of the Woman-Chieftain, the goddess of witches. They pass by virtue of the power of their magic wands. Here they secure the bewitched element and take it away from the goddess in triumph. Up to this time only the two war-gods are named as journeying through the lower regions. But thereafter the supplicant speaks of his reunited self returning accompanied by the two gods, one of whom walks before and the other behind, to guard him from further dangers. They retrace their way through the land of shades exactly as they went; and, in describing the return, the prayer carefully reiterates the names of all the places traversed in the advancing journey, but in an exact inverse order. Arriving at the upper world, the war-gods continue to guard him until he gets to the neighborhood of his home. Here he is supposed to be out of imminent danger; so the war-gods leave him, and certain peaceful gods, Haschayalthi and Haschayhogan, become his guides.